

# **Gopala-virudavali**

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# ***Gopala-virudavali***

## **Text 1**

*gopāla-sukhadā seyam*

*gopāla-virudāvalī*

*arthāya śrayatām kalpa-*

*virud-āvali-kalpatām*

*gopāla*—to Gopala; *sukha*—happiness; *dā*—giving; *sā*—this; *iyam*—this; *gopāla-virudāvalī*—poem named Gopāla-virudāvalī; *arthāya*—for the purpose; *śrayatām*—may attain; *kalpa*—virut—of desire-creepers; *āvali*—multitude; *kalpatām* *status*.

**May this poem, Gopāla-virudāvalī, become like a garden of desire-creepers to give pleasure to Gopāla.**

## **Text 2**

*brahma-brahmaja-śarva-sarva-janatā rajyaj-janāḥ śrī-pateḥ*

*śabda-brahma-gaṇāś ca te ca nikhila-brahmāṇḍa-vaikuṇṭha-gāḥ*

*aśrāntoṣṭham agha-ghna-goṣṭh-caritām gāyanta eva sthitāḥ*

*yady adya pratipadyatām mama kṛtām gadyām ca padyām ca kim*

*brahma*—Brahmā; *brahmaja*—Nārada; *śarva*—Śiva; *sarva*—all; *janatāḥ*—living entities; *rajyat*—janāḥ—the jubilant devotees; *śrī*—of the goddess of fortune; *pateḥ*—of the husband; *śabda-brahma-gaṇāḥ*—learned in the Vedas; *ca*—and; *te*—they; *ca*—and; *nikhila*—all; *bramāṇḍa*—material universes; *vaikuṇṭha*—of spiritual planets; *gāḥ*—residents; *aśrānta*—without fatigue; *oṣṭham*—for the lips; *agha*—of material impurities; *ghna*—the destroyer; *goṣṭha*—in Vṛndāvana; *caritam*—pastimes; *gāyantāḥ*—glorify; *eva*—certainly; *sthitāḥ*—situated; *yadi*—if; *daya*—then today; *pratipadyatām*—is begun; *mama*—my; *kṛtām*—composed; *gadyām*—prose; *ca*—and; *padyām*—verse; *ca*—and; *kim*—how is it?

**If Brahmā, Brahmā's sons, Śiva, all the splendid devotees of the goddess of fortune's husband, the personified Vedas, and all the residents of the material universes and the spiritual Vaikuṇṭha worlds, are singing the Vṛndāvana pastimes of the killer of Agha without their lips ever becoming tired, then why do I now write these words in verse and prose?**

## Text 3

*mugdhānām api lubdhānām*

*keśāñcit kavi-māninām*

*drṣyate kavītā tadvat*

*atrāpy atrapatā mama*

*mugdhānām*—foolish; *api*—and; *lubdhānām*—greedy; *keśāñcit*—of certain people; *kavi*—as poets; *māninām*— fancying themselves; *drṣyate*—os seen; *kavītā*—poetry; *tadvat*—like this; *atra*—here; *api*—also; *atrapatā*—shamelessness; *mama*—my.

**Although this poem is just like the mediocre poetry of many other foolish, greedy authors, proud of thinking themselves learned poets, I shamelessly continue to write.**

## Text 4

*nitya-viṛti-nija-varga-sukha-pratha*

*kṣity-avataraṇaja-sarvaga-sat-katha*

*akrama-jita-tula-sauṣṭhava-satrabha*

*śakra-maṇija-ghṛṇi-nirjayi-sattra-bha*

*svarṇa-ghaṭita-nibhasat-paṭa-saṁhita*

*karṇa-sukhada-bahu-sad-guṇa-brīnhita*

*citra-bhamaṇi-gaṇa-saṅgraha-vigraha*

*mitra-sukhada-kṛta-śatriu-vinigraha*

*kīrti-mahasi-jagad-iṣṭa-samarpaka*

*kīrtita-lava-nija-saṁjñaka-tarpaka*

*vaiṁśaja-kala-vaśa-sarva-carācara*

*vaiṁśa-mahita-pitṛ-sindhu-sudhākara*

*ugra-naraka-gaṇa-yogya-vimuktida*

*ugra-kirāṇa-mukha-dṛg-ruci-yuktida*

*kṛṣṇa-subhaga-jagad-udgata-dhāmaka*

*kṛṣṇa-paramatama-śastada-narmaka*  
*śraddhita-manasi nibaddhavad āsita*  
*saddhita-karuṇa-rasa-prativāsita*  
*dustara-bhaya-jana-śarmada-susmaya*  
*puṣṭaka-śata-śata-sustava-dṛg jaya*

*nitya*—eternal; *vihṛti*—pastimes; *nija-varga*—own devotees; *sukha*—transcendental happiness; *pratha*—granting; *kṣiti*—to the earth; *avataraṇa*—from the descent; *ja*—produced; *sarvaga*—everywhere manifested; *sat*—transcendental; *katha*—topics of discussion; *akrama-jita*—unconquered; *tula*—unequalled; *sauṣṭhava*—excellence satra-bha—the abode; *śakra*—maṇi—from the sapphire; *ja*—produced; *ghṛṇi*—splendor; *nirjayi*—completely dreading; *sattra-bha*—effulgence; *svarṇa*—golden; *ghaṭita*—endowed; *nibhasat*—lower; *paṭa*—garment; *sāṁhita*—wearing; *karma*—to the ears; *sukha-da*—granting happiness; *bahu*—many; *sat*—transcendental; *guṇa*—attributes; *brīnhita*—expanded; *citra*—amazing; *bha*—splendor; *maṇi*—of jewels; *gāṇa*—of multitudes; *saṅgraha*—collection; *vigraha*—form; *mitra*—to the friends; *sukha*—happiness; *da*—granting; *kṛta*—performed; *śatru*—enemies; *vinigraha*—defeat; *kīrti*—fame; *mahiṣi*—glorious; *jagat*—to the universe; *iṣṭa*—desires; *samarpaka*—granting; *kīrtita*—glorified; *lava*—a small number; *nija*—own; *sāṁjñaka*—with the names; *tarpaka*—pleasing; *vāṁśa*—from the flute; *ja*—produced; *kala*—musical sound; *vaśa*—the enchantment; *sarva*—of all; *cara*—moving; *acara*—and non-moving entities; *vāṁśa*—family; *mahita*—glorified; *pitr*—of the father; *sindhu*—of the ocean; *sudhā-akara*—the flood of nectar; *ugra*—terrible; *naraka*—of hells; *gāṇa*—for the multitude; *yogya*—suitable; *vimiki*—liberation; *da*—granting; *ugra*—intense; *kirāṇa*—with effulgence; *mukha*—face; *drk*—eyes; *ruci*—beauty; *yuktida*—appropriate; *kṛṣṇa*—black; *subhaga*—beautiful; *jagat*—from the universe; *udgata*—gone; *dhāmaka*—to the spiritual abode; *kṛṣṇa*—Kṛṣṇa; *parama-tama*—taking as the most dear; *śastada*—chastising; *narmaka*—in jest; *śraddhita*—faithful; *manasi*—in the mind; *nibaddhavat*—as if bound; *āsita*—situated; *sat*—to the devotees; *hita*—granted; *karuṇa*—of mercy; *rasa*—mellow; *prativāsita*—resided; *dustara*—insurmountable; *bhaya*—rear; *jana*—the people; *śarmada*—granting auspiciousness; *su*—nicely; *smaya*—smiling; *puṣṭaka*—in Vedic scriptures; *śata-śata*—in hundreds and hundreds; *su*—excellent; *stava*—in prayers; *drk*—sight; *jaya*—all glories.

**O Gopāla whose pastimes please Your devotees, O Gopāla whose descent to the Earth has created spiritual narrations everywhere, O Gopāla whose virtues have no equal or superior, O Gopāla whose splendor defeats the splendor of a host of sapphires, O Gopāla dressed in a shining golden dhotī, O Gopāla whose qualities delight the ears, O Gopāla decorated with colorful jewels, O Gopāla whose victory over the demons delights Your friends, O Gopāla whose glories fulfill the world's desires, O Gopāla whose names, when even briefly glorified,**

bring great pleasure, O Gopāla whose sweet flute music enchants all moving and non-moving living entities, O glistening nectar moon risen from the ocean of King Nanda's family and glorified everywhere, O Gopāla who liberated those who deserved a terrible hell, O splendid sun whose face delights the eyes, O Gopāla who filled this world with pleasure and then returned to Your own abode, O Gopāla who joked with playful words of rebuke, O Gopāla who resides, as if bound, in the hearts of the faithful, O Gopāla fragrant with kindness to the devotees, O Gopāla whose smile protects those filled with terrible fears, O Gopāla whose glances are glorified in hundreds and hundreds of prayers, all glories to You!

## Text 5

*surūpa-gaṇa-śekhare ruci-jitendranīlēśvare  
praśasta-guṇa-maṇḍale sakala-sampad-ākhaṇḍale  
ananta-bala-vīryake vijita-duṣṭa-śauṭīryake  
samasta-sukhada-kriye hr̥dayam astu vāṁśī-priye*

*surūpa*—of those who are beautiful; *gaṇa*—of the multitude; *śekhara*—the crown; *ruci*—splendor; *jita*—defeated; *indranīla*—of sapphires; *īśvare*—the monarch; *praśasta*—of excellent; *guṇa*—auspicious qualities; *maṇḍale*—the sphere; *sakala*—all; *sampat*—good-fortune; *ākhaṇḍale*—unbroken; *ananta*—unlimited; *bala*—prowess; *vīryake*—and heroism; *vijita*—defeated; *duṣṭa*—of the demons; *śauṭīryake*—pride; *samasta*—all; *sukhada*—granting happiness; *kriye*—activities; *hr̥dayam*—the heart; *astu*—may be; *vāṁśī-priye*—who is fond of playing the flute.

**Let my heart belong to Gopāla who is the crown of all handsome persons, whose splendor defeats the king of sapphires, who has a host of glorious virtues, who is the king of all opulences, whose power is limitless, who checks the demons' pride, whose pastimes please everyone, and who is fond of playing the flute.**

## Text 6

*śrīta-vṛndāvana hita-vṛndāvana  
avalokāmṛta- bhr̥ta-lokāvṛta*

*śrīta*—taken shelter; *vṛndāvana*—of Vṛndāvana; *hita*—welfare; *vṛndāvana*—of Vṛndāvana; *avaloka*—of the glance; *amṛta*—by the nectar; *bhr̥ta*—maintained; *loka*—by the people; *āvṛta*—surrounded.

**O shelter of Vṛndāvana, O auspiciousness of Vṛndāvana, O Gopāla whose nectar glances are drunk by the people of Vṛndāvana!**

## Text 7

*satyam vṛndāvanam anu  
sarvādṛṣye pade sa-goṣṭhas tvam  
vibhavasi satataṁ tadval  
lokair ālokyase 'bhikṣṇam*

*satyam*—transcendental; *vṛndāvanam*—Vṛndāvana; *anu*—near; *sarva*—by everyone; *adṛṣye*—visible; *pade*—at the place; *sa*—accompanied by; *goṣṭhaḥ*—the cowherd boys and calves; *tvam*—You; *vibhavasi*—are manifest; *satataṁ*—continually; *tadvat*—to that extent; *lokaiḥ*—by the residents of Vṛndāvana; *ālokyase*—are seen; *abhiṣṇam*—continually.

**O Gopāla, as You enter Vṛndāvana, you come with the cows and boys to a place where all can see You. The people gaze at You at every moment.**

## Text 8

*snigdha-snigdha-svaka-bhṛti-kṛta-sukha  
svarvat-parva-svajanuṣi kṛta-sukha  
gacchad-yacchaj-jana-vṛta-maha-pada  
tuṣyat-puṣyad-vraja-nṛpa-dhṛta-mada  
rakṣaḥ-pakṣa-striyam anusṛtidada  
asta-vyasta-sva-śakaṭa-mṛdu-pada  
bhargad-garga-prakaṭita-sad-abhidha  
tarjaj-jarjan-madhu-dabhihati-vidha  
varṇa-svarṇa-kraya-phala-sakuṭuka  
śvah-śvah-śaśvat-sukha-mukharita-śuka  
citrān-mitra-pracaya-carita-cita  
bhakta-svakta-smīta-bala-valayita  
gacchad-vatsa-sthagana-kṛd-anugama*

*sadma-cchadma-pratinaya-dhṛta-śama*  
*navya-sravya-krama-viharaṇa-rāṇa*  
*gavya-stavya-svayam apahṛti-paṇa*  
*prasv-ahrasva-pratisita-sad-udara*  
*vargya-svargya-dvaya-taru-gati-hara*  
*tyakta-vyakta-klama-suvihṛd-avika*  
*vrñdad-vrñda-sva-vipina-vasatika*

*snigdha*—affectionate; *snigdha*—friends; *svaka*—own; *bhṛti*—maintainence; *kṛta*—performed; *sukha*—happiness; *svarvat*—like the heavenly planets; *parva*—festival; *sva*—own; *januṣi*—in the birth; *kṛta*—performed; *sukha*—happiness; *gacchat*—going; *yacchat*—offering; *jana*—people; *vṛta*—gifts; *maha*—festival; *pada*—abode; *tuṣyat*—satisfied; *puṣyat*—flourishing; *vraja*—of Vraja; *nrpa*—king; *dhṛta*—maintained; *mada*—joy; *rakṣah-pakṣa-striyam*—the Rākṣasī Pūtanā; *anusṛti*—a post equal to that of Mother Yaśodā; *dada*—granting; *asta-vyasta*—inverted; *sva*—won; *śakaṭa*—cart; *mṛdu*—delicate; *pada*—feet; *bhargat-garga*—Garga Acārya; *prakaṭita*—revealed; *sat*—transcendental; *abhidha*—names; *tarjat*—chastising; *jarjat*—criticising; *madhu*—the Madhu demon; *dabhihati-vidha*—killing; *varṇa*—of words; *svarṇa*—with the gold; *kraya*—purchasing; *phala*—fruit; *sa*—with; *kuṭuka*—eagerness; *svah svah*—day after day; *śaśvat*—continually; *sukha*—with happiness; *mukharita*—made eager to speak; *śuka*—Śukadeva Gosvāmī; *citrat*—astonishing; *mitra*—of friends; *pracaya*—with the multitude; *carita*—of pastimes; *cita*—a multitude; *bhakta*—devotees; *svakta*—annointed; *smita*—smile; *bala*—by Balarāma; *valayita*—embraced; *gacchat*—going; *vatsa*—calves; *sthagana*—concealment; *dr̥t*—doing; *anugama*—following; *sadma*—abode; *chadma*—disguise; *pratinaya*—bringing back; *dhṛta*—held; *śama*—peace; *navya*—newly; *sravya*—caused to flow; *krama*—gradually; *viharaṇa*—from the theft of the calves and boys; *rāṇa*—joy; *gavya*—calves; *stavya*—praiseworthy; *svayam*—personally; *apahṛti*—taking away; *paṇa*—the contest; *prasu*—by the mother Yaśodā; *ahrasva*—very long; *pratisita*—bound; *sat*—transcendental; *udara*—abdomen; *vargya-svargya*—the demigods Nalakūvara and Maṇigrīva; *dvaya*—two taru—of trees; *gati*—the state; *hara*—delivering from; *tyakta*—abandoned; *vyakta*—manifested; *klama*—fatigue; *suvihṛt-avika*—fond of performing pastimes; *vrñdat*—wandering; *vrñda*—cowherd companions; *sva*—own; *vipina*—in the forest; *vasatika*—staying.

**O Gopāla who pleased Your affectionate relatives, O Gopāla who celebrated Your birthday with a festival like those in Svargaloka, O Gopāla to whom visitors gave many gifts, O Gopāla who delighted the happy and prosperous king of Vraja, O Gopāla who made the demoness Pūtana a follower of Your mother, O Gopāla whose soft feet overturned the cart, O Gopāla whose auspicious names were revealed by the shining Garga Muni, O Gopāla who easily killed the menacing Madhu demon, O Gopāla eager to purchase some**

fruit with the golden coins of Your broken words, O Gopāla who day after day filled eloquent Śukadeva Gosvāmī with bliss, O Gopāla who enjoys many wonderful pastimes with Your cowherd friends, O Gopāla embraced by smiling Balarāma and Your devotees, O Gopāla who tried to solve the mystery of the wandering calves' disappearance, O Gopāla who to keep the peace returned home with calves that were Your disguised manifestations, O Gopāla who made a new stream of happiness flow from the theft of the cowherd boys and calves, O Gopāla who, personally returning the calves, defeated Brahma in the contest, O Gopāla whose belly Your mother bound with a long rope, O Gopāla who rescued Nalakūvara and Maṇigrīva from the fate of being trees, O Gopāla who enjoys pastimes without ever becoming tired, O Gopāla who wanders in the forest with Your friends,

## Text 9

*janis tava janīm mudām asrjad rddhim rddhiḥ sphuṭam  
sadā vihṛtir uccakair vihṛtim evam ekātmake  
udañcati sudhāmbudhi-plava-rase mamajja vrajas  
tataḥ prabalam ucchalaty api mamaj jur āśā daśā*

*janih*—birth; *tava*—your; *janīm*—birth; *mudām*—joy; *asrjad*—created; *rddhim*—opulence; *rddhiḥ*—opulence; *sphuṭam*—manifested; *sadā*—eternally; *vihṛtih*—pastimes; *uccakaiḥ*—greatly; *vihṛtim*—pastime; *evam*—in this way; *eka-ātmake*—having the same nature; *udañcati*—rising; *sudhā*—of nectar; *ambudi*—of the ocean; *plava-rase*—in the inundation; *mamajja*—became immersed; *vrajaḥ*—the residents of Vrajabhūmi; *tataḥ*—from that *prabalam*—intensely; *ucchalati*—arises; *api*—also; *mamat*—at one time; *juḥ*—of this old person; *āśā*—hope; *daśā*—condition.

**Because Your birth created a birth of happiness, Your opulence opulence, and Your pastimes pastimes, and because Vraja became plunged in a rising ocean of nectar, intense hope now rises in this old man.**

## Text 10

*stavya-prabhābhāsa- navya-vrajāvāsa  
vrndāhvayāranya- vrndānvayāganya-  
narmācid-avrīda śarmācita-kriḍa*

*stavya*—glorious; *prabhā*—of the splendor; *ābhāsa*—the effulgence; *navya*—new;

*vraja*—in Vraja; *āvāsa*—residence; *vr̥nda*—Vṛndāvana; *āhvaya*—named; *aranya*—forest; *vr̥nda*—of associates; *anvaya*—series; *aganya*—uncountable; *narma*—in joking; *acit*—material; *avrīda*—without embarrassment; *śarma*—auspiciopussness; *ācīta*—collected; *krīda*—pastimes.

**O Gopāla who lives in glorious, splendid, ever-new Vraja, O Gopāla who without embarrassment plays and jokes with countless friends in the forest named Vṛndāvana, O Gopāla whose pastimes are happy and auspicious,**

## Text 11

*govardhana-vṛndāvana-*

*yamunā-pulināni ramyāṇi*  
*sukha-rūpasya ca bhavataḥ*  
*sukhadāny asmān vimohayanti*

*govardhana*—Govardhana Hill; *vṛndāvana*—the forest of Vṛndāvana; *yamunā*—of the Yamunā river; *pulināni*—sandy banks; *ramyāṇi*—delightful; *sukha*—of bliss; *rūpasya*—with a form; *ca*—and; *bhavataḥ*—of You; *sukhadāni*—pleasing; *asmān*—us; *vimohayanti*—enchants.

**O form of bliss, beautiful Govardhana, Vṛndāvana, and the sandy banks of the Yamunā, which all gave great pleasure to You, bring us under their spell.**

## Text 12

*vinunna-vatsaka vitunna-vatsaka*  
*nigīrṇi-kṛd-baka- vikīrṇi-kāraka*

*vinunna*—performing pastimes; *vatsaka*—with the calves; *vitunna*—killed; *vatsaka*—Vatsāsura; *nigīrṇi*—kṛt-spat out; *baka*—Bakāsura; *vikīrṇi*—kāraka—killer.

**O Gopāla who plays with the calves, O Gopāla who killed Vatsāsura, O Gopāla who, swallowed by Baka, forced him to spit You out,**

## Text 13

*nāścaryaiṁ sa bhavān yadāśu vidadhe vyomāśure vyomatāṁ*

meṣa-steya-vidhāna-bālyā-vihṛtau stena-cchalam gacchati  
 kintu svādika-sarva-girṇi-kṛd-agham kṛtvānagham nirmame  
 yad dāmādika-mitra-citram idam adhyāste sadā man-manah

*na*—not; *āścaryam*—astonishing; *sah*—He; *bhavān*—You; *yadā*—when; *āśu*—quickly; *vidadhe*—placed; *vyomāsure*—within Vyomāsura; *vyomatām*—liberation; *meṣa*—lambs; *steya*—theft; *chalam*—on the pretext; *gacchati*—going; *kintu*—but; *sva*—Yourself; *ādika*—and others; *sarva*—all; *girṇi-kṛt*—swallowed; *agham*—by Aghāsura; *kṛtvā*—having made; *anagham*—pure and sinless; *nirmamae*—constructed; *yat*—which; *dāma*—of Dāma; *ādika*—and other; *mitra*—friends; *citram*—the astonishment; *idam*—this; *adhyāste*—becomes fixed; *sadā*—continually; *mat*—my; *manah*—mind.

**It is not wonderful that You quickly pushed into the void the demon Vyomāsura, who pretended to join the boys' game of stealing lambs, or that when Aghāsura swallowed You and everyone else, You made him pure and sinless, although these were a great wonder for Dāma and Your other friends. May my mind be always fixed on these pastimes!**

## Text 14

arbhakāluñcaka- vidhi-dhī-vañcaka  
 kṛpayāmarṣaka anugākarsaka

*arbhaka*—the boys; *aluñcaka*—stealing vidhi—of Gopāla Brahmā; *dhī*—the intelligence; *vañcaka*—tricking; *kṛpayā*—with mercy; *amarṣaka*—considering; *anuga*—of Your followers; *ākarsaka*—attractive.

**O Gopāla who, when Brahmā stole the cowherd boys, tricked him and bewildered his intelligence, O Gopāla whose thoughts are filled with mercy, O Gopāla who attracts Your followers,**

## Text 15

yad api vraja-nija-mitrāṇy  
 apaharamāṇo vidhir vyadhān māyām  
 tad api dadad vraja-bhaktim  
 tasmīmīs tvam asi kṣamā-kṛpā-pūrṇah

*yat api*—although; *vraja*—of Vrajabhūmi; *nija*—Your own; *mitrāṇi*—friends; *apaharamānah*—stealing away; *vichih*—Brahmā; *vyadhat*—placing; *māyām*—illusory potency; *tat api*—nevertheless; *dadat*—granting; *vraja*—of the residents of Vraja; *bhaktim*—the pure devotional service; *tasmin*—to him; *tvam*—You; *asi*—are; *kṣama*—indulgence; *kṛpā*—and mercy; *pūrṇah*—full of.

**O Gopāla filled with the mercy and forgiveness, even though Brahmā, displaying his illusory potency, stole away Your vraja-friends, still, You give him vraja-bhakti.**

## Text 16

*vijita-kareṇu-* *sthiti-nija-dhenu-*  
*vraja-dhṛta-reṇus* *tvam asi sa-venuḥ*

*vijita*—defeated; *kareṇu*—of the elephant; *sthiti*—state; *nija*—Your own; *dhenu*—of cows; *vraja*—assembly; *dhṛta*—held; *reṇuḥ*—the dust; *tvam*—you; *asi*—are sa—with; *venuḥ*—the flute.

**O Gopāla, holding the flute, and covered by the dust raised by Your cows, Your walking defeats the graceful movements of the elephant.**

*phaṇi-hrada-gāmin* *viṣa-hati-kāmin*  
*svayam atha tasmin* *patana-tarasvinn*  
*ahipati-yuddhvā* *yuva-ratha-ruddhvā*  
*naṭana-parāstam* *bhrama kuruthās tam*  
*davitam akārśir* *iti nutir ārśi*

*phani*—of the Kāliya serpent; *hrada*—the lake; *gāmin*—entering; *viṣa*—the poison; *hati*—the removal; *kāmin*—desiring; *svayam*—personally; *atha*—then; *tasmin*—in that; *patanatarasvin*—diving into; *ahi*—pati—with the king of the serpents; *yuddhvā*—having fought; *yuva-ratha*—the strong health; *ruddhvā*—having broken; *naṭana-parā*—fond of nice dancing; *astam*—the serpent; *bhrama*—bewilder; *kuruthah*—please do; *tam*—him; *davitam*—going far away; *akārśih*—you performed; *iti*—thus; *nutih*—the prayer; *ārśi*—of the sages.

**“O Gopāla who went to the serpent's lake, O Gopāla who wished to destroy the poison, O Gopāla who dove into the water, O Gopāla who, fighting with**

the king of serpents, broke his strength and charmingly danced on him, bewildered him, and made him go away!" This was the sages' praise.

## Text 17

*anudinam atha cāram cāram ātmīya-dhenūr  
akhila-vipina-lakṣmī rāñjayan kañja-netra  
nañana-pañimabhis tam kāliyam mūrdhni mṛdnains  
tapana-duhitr-gartam nirviśāpam cakartha*

*anudinam*—every day; *caram caram*—repeatedly travelling; *ātmīya*—Your own; *dhenuh*—cows; *akhila*—all; *vipina*—of the forest; *lakṣmīh*—the goddesses of fortune; *rāñjayan*—delighting; *kañja*—lotus; *netra*—eyed; *nañana*—of dancing; *pañimabhih*—with the sharpness; *tam*—him; *kāliyam*—Kāliya; *mūrdhni*—on the head; *mṛdan*—crushing; *tapana-duhitr*—of the Yamunā river, the daughter of the sun god; *gartam*—the lake; *nirviśa*—of freedom from poison; *āpam*—the attainment; *cakartha*—You performed.

**Day after day herding Your cows, You please all the lotus-eyed forest-goddesses. O Gopāla, crushing Kāliya's head with the violence of Your dancing, You made the Yamuna free of poison.**

## Text 18

*athavā*

**or**

*gavanuga-khelaḥ sakhi-krta-melāḥ  
samid-ativelāḥ khala-jayi-helāḥ  
phaṇi-hrada-yātaḥ sphuṭa-viśa-ghāta-  
prathana-saśatas tvam asi vibhātaḥ  
phaṇipati-maste bahu-mani-śaste  
'jani śata-haste nañana-bharas te  
sa-parikarāgas- kara-khara-nāgaḥ  
pravasana-rāga- śrita-hrada-bhāgaḥ  
prabala-vilāsaḥ krta-tad-udāsaḥ*

śrita-nija-vāsah sphura mṛdu-hāsah

*gavanuga*—with the cowherd boys; *khelah*— performing pastimes; *sakhi*—with Your friends; *kṛta*—performed; *melah*—meeting; *samit*—fight; *ati*—very; *velah*—leisure; *khala*—the demons; *jayi*—defeating; *helah*—with ease; *phaṇi*—of the Kāliya serpent; *hrada*—to the lake; *yātah*—gone; *sphuṭa*—manifested; *viṣa*—poison; *ghāta*—removing; *prathana*—manifest; *sa*—with; *śātah*—jubilation; *tvam*—You; *asi*—are; *vibhātah*—manifest; *pani-pati*—of Kāliya, the king of the serpents; *maste*—on the hoods; *bahu*—many; *maṇi*—with jewels; *śaste*—splendidly decorated; *ajani*—manifested; *śata-haste*—with hundreds of hoods, *naṭana*—of dancing; *bharah*—the burden; *te*—Your; *sa*—with; *parikara*—followers; *agaskara*—sinful; *khara*—formidable and dangerous; *nāgah*—serpent; *pravasana*—exile; *rāga*—beauty; *śrita*—sheltered; *hrada*—of the lake; *bhāgah*— good fortune; *prabala*—great; *vilāsah*—pastimes; *kṛta*-performed; *tat-udāsah*—free from cares; *śrita*—situated in; *nija*—own; *vāsah*—abode; *sphura*—please become manifest; *mṛdu*—sweet; *hādah*—with a smile.

**O Gopāla who meets Your cowherd friends, sports with them and playfully fights with them, who easily defeats the demons, who went to the serpent's lake, who became happy when the poison was gone, You shine with great splendor! O Gopāla whose dancing weighed heavily on the serpent's hundreds of splendidly jeweled hoods, who exiled the dangerous, sinful snake and his followers and thus made the lake beautiful, who performs great pastimes, who free of all cares, who resides in Your own abode, please manifest your sweet smile to me!**

## Text 19

*jalam anu viṣa-vahnīm suṣṭhu nirvarṇya tarhi*  
*sthalam anu vana-vahnir yena nirvāpyate sma*  
*tad-ubhaya-kṛta-dāham goṣṭham apyā sma dṛṣṭyā*  
*racitam amṛta-siktam tam bhavantam bhajāmi*

*jalam*—the water; *anu*—in relation to; *viṣa*—of poison; *vahnīm*—the burning; *suṣṭhu*—nicely; *nirvarṇya*—having extinguished; *tarhi*—then; *sthalam*—the land; *anu*—in relation; *vana*—of the forest; *vahnīh*—the fire; *yena*—by whom; *nirvāpyate*—is extinguished; *sma*—in the past; *tat*—that; *ubhaya*—both; *kṛta*—performed; *dāham*—fires; *goṣṭham*—Vṛndāvana; *apyā*—returning to; *sma*—in the past; *dṛṣṭyā*—with your glance; *racitam*—created; *amṛta*—of nectar; *siktam*—shower; *tam*—to Him; *bhavantam*—You; *bhajāmi*—I worship.

**O Gopāla who extinguished the burning poison in the water, who**

**extinguished the forest fire on the land, and who, having extinguished both fires, returned to Vraja and with a glance created a great shower of nectar, I worship You.**

## Text 20

*vr̥ndāvana-paśu- vr̥ndāvana-sukha-  
sandānita-śubha- kandāśaya jaya*

*vr̥ndāvana*—of Vṛndāvana; *paśu*—the cows; *vr̥ndāvana*—of Vṛndāvana; *sukha*—with happiness; *sandānita*—bound; *śubha*—auspicious; *kanda*—of clouds; *āśaya*—like an abode; *jaya*—all glories.

**O source of auspiciousness, happiness, and protection for Vṛndāvana's cows, all glories to You!**

## Text 21

*dhenūnām parirākṣaṇāya viharan dhinvan svabandhūn vadham  
kurvan dhenuka-rākṣasasya vidadhad dhāmāgatim ca kramāt  
śaṣṭhe 'bde 'pi mukhādi-sauṣṭhava-rucā kaisora-juṣṭa-śriyam  
puṣṭi-kṛtya dṛśām hare vara-dṛśām dhinvan gatim nandasi*

*dehunūnām*—of the cows; *parirakṣaṇāya*—for the protection; *viharan*—performing pastimes; *dhinvan*—delighting; *sva*—own; *bandhūn*—friends; *vadham*—the killing; *kurvan*—performing; *dhenuka-rākṣasasya*—of the demon Dhenuka; *vidadhat*—displaying; *dhāma*—tha abode; *āgatim*—the arrival; *ca*—and; *kramāt*—gradually; *śaṣṭhe*—in the sixth; *abde*—year; *api*—and; *mukha*—of the face; *adi*—and other parts of the body; *sauṣṭhava*—excellent; *rucā*—beauty; *kaiṣora-juṣṭa*—of youth; *śriyam*—beauty; *puṣṭi-kṛtya*—having increased; *dṛśām*—of the eyes; *hare*—O Gopāla Hari; *vara-dṛśām*—of the beautiful-eyed gopīs; *dhinvan*—delighting; *gatim*—the destination; *nandasi*—happily.

**Protecting the cows, playing, delighting Your friends, killing Dhenukāsura, showing Your own spiritual abode to the cowherds, gradually manifesting full beauty of Your youth with the splendor of Your face and all limbs in Your sixth year, and delighting the eyes of the beautiful-eyed gopīs with Your beauty which is the goal of life, You were always joyful.**

## Text 22

*vallabha-nartana mallabha-vartana  
bilva-phalādika- mil-lasitādhika  
paśu-anukṛd-dravad- aśva-sama-drava  
valgad-anargala- varga-nirargala  
pūrvaja-hāraka- dhurvana-kāraka  
vrddha-dava-kṣaya- kṛd-dhaya-kṛd-daya*

*vallabha*—with Your dear friends; *nartana*—dancing; *mallabha-vartana*—wrestling; *bilva*—bilva; *phala*—fruits; *ādika*—etc.; *mit*—column; *lasita*—played; *adhika*—more; *paśu*—cows; *anukṛt*—imitating; *dravat*—running; *aśva*—horses; *sama*—like; *drava*—running; *valgat*—jumping; *anargala*—without impediment; *varga*—community; *nirargala*—without restraint; *pūrvaja*—elder brother; *hāraka*—stealing; *dhurvana*—destruction; *kāraka*—performing; *vrddha*—expanded; *dava*—of the forest fire; *kṣaya*—removal; *kṛt*—performed; *dhaya*—drinking us; *kṛt*—performed; *daya*—mercifully.

**O Gopāla who dances, fights, and plays throwing the bilva and other fruits with your friends, O Gopāla who would imitate the cows and run like the horse, O Gopāla who would jump without any restraint, O Gopāla who killed the demon that kidnaped Your elder brother, O Gopāla that mercifully drank up the great forest-fire,**

## Text 23

*sā sakhibhis tava līlā  
spardhā-baddheva budhyate deva  
tasyām tava dava-pānam  
vyanakti teṣām sukhāya tām sarvām*

*sā*—that; *sakhibhiḥ*—with friends; *tava*—Your; *līlā*—pastimes; *spardhā*—with competition; *baddha*—bound; *iva*—as if; *budhyate*—is understood; *deva*—O Gopāla; *tasyām*—among those pastimes; *tava*—Your; *dava*—of the forest-fire; *pānam*—the drinking; *vyanakti*—is manifested; *teṣām*—of them; *sudhāya*—for the happiness; *tām*—that; *sarvām*—all.

**O Gopāla, Your pastimes with Your friends, which seem bound with rivalry, and in the midst of which You swallowed a forest fire, are only for their**

**pleasure.**

## **Text 24**

*mādhavābhinnavat-uṣmatāminna  
vāridāsakta-kālatārakta  
śāradāgaṇya-līlāyāpaṇya  
citra-hemanta-śobhayānanta*

*mādhava*—than spring; *abhinna*—non-different; *vat*—as if; *uṣmatā*—summer; *aminna*—impetuous; *vārida*—to the monsoon season; *āsakta*—attached; *kālatā*—according to the season; *rakta*—playful; *śārada*—in autumn; *gaṇya*—uncountable; *līlāyā*—with pastimes; *paṇya*—whose glories as are too great to be adequately praised; *citra*—astonishing; *hemanta*—of winter; *śobhayā*—with beauty; *ananta*—unlimited.

**O Gopāla charming as spring, O Gopāla passionate at summer, O Gopāla who loves the monsoon season, O Gopāla who is playful in any season, O Gopāla who perform limitless indescribable pastimes in the autumn, O Gopāla unlimitedly shining with the wonderful beauty of winter!**

## **Text 25**

*pāvikārabdha- kākalī-labdha-  
moda-jīvastha- kṣobhita-prastha*

*pāvika*—splendid; *ārabdha*—begun; *kākalī*—sweet musical sound; *labdha*—attained; *moda*—jubilation; *jīvastha*—living entities; *kṣobhita*—agitated; *prastha*—expanded.

**O Gopāla whose splendid, sweet music makes the living entities wild with bliss!**

## **Text 26**

*muhur muhur api sphurad-vibhavam ātma-veṇu-kvaṇam  
vilakṣaṇatayā dadhat parama-śikṣayā svīyayā  
sa-cetanam acetanam vicalitam mithāḥ sandadhe*

*bhavān iti purā katham bhavati yauvataṁ vācitam*

*muhuḥ muhuḥ*—at every moment; *api*—also; *sphurat*—manifest; *vibhavam*—glory; *ātma*—own; *venu*—of the flute; *kvaṇam*—the sound; *vilakṣaṇatayā*—multifarious; *dadhat*—giving; *parama*—great; *śikṣayā*—instructions; *svīyayā*—own; *sacetanam*—conscious; *acetanam*—and unconscious entities; *vicalitam*—agitated; *sandadhe*—grants; *bhavān*—You; *iti*—thus; *purā*—formerly; *katham*—ah!; *bhavati*—are; *yauvataṁ*—the young gopīs; *vācitam*—caused to speak.

**The gopīs said, “O Gopāla! Again and again manifesting the supreme instructions of Your flute’s glorious music You make all the conscious and unconscious living beings tremble with love!”**

## Text 27

*indraka-makha-kṛti-khaṇḍana*  
*sundara-giri-sava-maṇḍana*  
*bandhura-para-tanu-sañjana*  
*bandhu-nikara-mada-rañjana*  
*añjita-giri-paritahkrama*  
*sañcita-nija-jana-sambhrama*  
*aṅga-valita-nija-mandira*  
*saṅga-milita-lasad-indira*  
*bhaṅgura-hṛdaya-purandara-*  
*bhaṅgada-vilasita-sundara*  
*unnata-giri-samudāñcaka*  
*nunna-jalada-viṣa-vāñcaka*  
*kiñca surapa-nati-sat-kṛpa*  
*siñcad-amara-gaṇa-san-nṛpa*

*indraka*—for Gopāla Indra; *makha*—the sacrifice; *kṛti*—the activity; *khaṇḍana*—breaking; *sundara*—beautiful; *giri*—for Govardhana Hill; *sava*—with a sacrifice; *maṇḍana*—decoration; *bandhura*—beautiful and three-fold bending; *para*—trascendental; *tanu*—form; *sañjana*—development; *bandhu*—of friends; *nikara*—multitude; *mada-rañjana*—delighting; *añjita*—worshiped; *giri*—Govardhana Hill; *paritahkrama*—circumambulating; *sañcita*—assembled; *nija-jana*—own associates;

*sambrama*—reverence; *āṅga*—form; *valita*—manifested; *nija*—own; *mandira*—temple; *saṅga*—contact; *milita*—assembled; *lasat*—splendid; *indīra*—beauty; *bhaṅgura*—crooked; *hrdaya*—at heart; *purandara*—Indra; *bhaṅgada*—breaking; *vilasita*—splendid; *sundara*—beautiful; *unata*—lofty; *giri*—Govardhana Hill; *samudañcaka*—lifting; *nunna*—dispatched; *jalada*—clouds; *viṣa*—harm; *vañcaka*—removing; *kiñca*—furthermore; *surapa*—Indra, king of the demigods; *nati*—obeisances; *sat*—transcendental; *kṛpa*—mercy; *siñcat*—sprinkling; *amara*—of the demigods; *gāṇa*—of the multitude; *sat*—transcendental; *nṛpa*—monarch.

**O Gopāla who stopped the sacrifice for Indra, O Gopāla decorated for the splendid sacrifice for Govardhana Hill, O Gopāla whose form is graceful, O Gopāla who delights Your friends, O Gopāla who circumambulated the hill, O Gopāla who made Your people offer respect to Govardhana, O Gopāla who appeared as the hill, O splendid, handsome Gopāla, O Gopāla whose brilliant beauty has pacified the crooked-hearted Indra, O Gopāla who lifted the tall hill, O Gopāla who neutralized the rainclouds' poison, O Gopāla to whom Indra offered obeisances, O Gopāla who was merciful to Indra, O King of the cows to whom the demigods performed abhiseka!**

## Text 28

*pitrādyam svābhivādyam kulam amara-pater yājakam tena tantrā-*  
*vajñtām cāvamṛṣya pratihata-sahanas tasya yajñam vilumpan*  
*tad vṛṣṭim kliṣṭa-sṛṣṭim dr̄si vidadhad-alabdhādrim apy agra-haste*  
*yas tam nah śastam avyād vraja-jana-śaranam sa svayam tatra tatra*

*pitr*—father; *ādyam*—and others; *sva*—own; *abhivādyam*—offered respectful obeisances; *kulam*—community; *amara-pateḥ*—of Indra, the king of the demigods; *yājakam*—offering sacrifices; *tena*—by Him; *tantra*—of the scriptures; *avajñatām*—disregarding; *ca*—and; *avamṛṣya*—reflecting; *pratihata*—checked; *sahanāḥ*—strength; *tasya*—his; *yajñam*—sacrifice; *vilumpan*—stopping; *tat*—that; *vṛṣṭim*—rain; *kliṣṭa*—of distress; *sṛṣṭim*—the cause; *dr̄si*—in sight; *vidadhāt*—placing; *alabdhā*—unattained; *adrim*—Govardhana Hill; *api*—even; *agra*—on the edge; *haste*—of the hand; *yāḥ*—who; *nah*—to us; *śastam*—auspicious; *avyāt*—may protect; *vraja*—of Vrajabhūmi; *jana*—of the residents; *śaranam*—the shelter; *sah*—He; *svayam*—personally; *tatra tatra*—everywhere.

**May He who, speaking to His father and others, rejected the Indra-yajña as opposed to the Vedic scriptures, stopped the sacrifice and, seeing rain bringing great suffering, placed a hill on the tip of His finger and became the shelter of Vraja's people, protect us!**

## Text 29

*divijābhīṣeka- kalitātireka  
sukhasād-atiā- krta-sāga-jīva*

*divija*—by the Indra, demigods and the surabhi cow; *abhiṣeka-kalita*—bathing ceremony; *atiā*—extensive; *sukhasāt*—completely happy; *atiā*—greatly; *krta*—performed; *sa-aga*—offensive; *jīva*—life.

**O Gopāla crowned by the Indra, demigods and the surabhi cow in a coronation-bathing ceremony, O Gopāla to whom Your offensive adversary surrendered with life and soul,**

## Text 30

*tvam amara-patibhiḥ siktah  
samajani sattvam samastam utsiktam  
yatra parasparam antah  
snigdhī-bhāvān mudā digdham*

*tvam*—you; *amara*—of the demigods; *patibhiḥ*—by the leaders; *siktah*—sprinkled; *samajani*—appears; *sattvam*—transcendental existance; *samastam*—complete; *utsiktam*—elevated; *yatra*—where; *parasparam*—mutually; *antah*—within the heart; *snigdhī-bhāvāt*—because of the state of transcendental love; *mudā*—with joy; *digdham*—anointed.

**Then You were bathed by the main demigods, Your eternal position became perfectly manifest, and everyone's heart became anointed with love and joy.**

## Text 31

*varuṇāhṛta-pitr- karuṇātad-avitr-  
caritārcita-guṇa- saritāsu-nipuṇa*

*varuṇa*—by Varuṇa; *āhṛta*—stolen; *pitr*—father; *karuṇā*—mercifully; *atāt*—from that; *avitr*—the protector; *carita*—pastime; *arcita*—worshipped; *guṇa*—transcendental quality; *sarita*—the state of giving protection; *asu*—life; *nipuṇa*—expert.

**O Gopāla who mercifully protected Your father when he was kidnapped by Varuṇa, O Gopāla who is worshipped because You expertly give protection to Your devotees!**

*tad-upāhṛta-cara- sad-upāyana-vara-  
sahitāgati-kara sahitāñcita-tara-  
janakād avagata- janakāmada-tata-  
vibhayākrama-dhara vibhavāspada-tara-  
nayanānvya-kṛti- nayanānvaya-bhṛti-  
valitāñcita-pada- kalitākhila-mada*

*tat*—that; *upāhṛta*—offered; *cara*—going; *sat*—transcendental; *upāyana*—gifts; *vara*—excellent; *sahita*—with; *āgati*—arrival; *kara*—performing; *sahita*—accompanied; *āñcita*—gone; *tara*—very much; *janakāt*—from Your father; *avagata*—understood; *janaka*—of the father; *amada*—freedom from doubts; *tata*—expanded; *vibhaya-krama*—freedom from fear; *dhara*—holding; *vibhava*—of all opulence; *āspada*—abode; *tara*—excellent; *nayana*—of the eyes; *anvaya*—multitude; *kṛti*—activity; *nayana*—of the leaders of the universe; *anvaya*—of the multitude; *bhṛti*—the maintainer; *valita*—manifested; *ancita*—beautiful; *pada*—lotus feet; *kalita*—performed; *akhila*—of everyone; *mada*—joy.

**O Gopāla who returned with Your father from Varuṇa-loka, O Gopāla who understood Your father's doubts, O Gopāla whose eyes are the abode of transcendental glory, O maintainer of the maintainers of the universe, O Gopāla whose graceful lotus feet delight everyone!**

## Text 32

*taruṇāruṇa-kañja-locanam  
varuṇāhṛta-tāta-mocanam  
nija-loka-vilokam āśraye  
nija-loka-drśas tam āśraye*

*taruṇa*—young; *aruna*—reddish; *kañja*—lotus flower; *lokanam*—eyes; *varuṇa*—by Varuṇa; *āhṛta*—taken; *tāta*—father; *mocanam*—releasing; *nija*—own; *loka*—abode; *vilokam*—granting a glimpse; *āśraye*—I take shelter; *nija*—own; *loka*—abode; *drśah*—seeing; *tam*—of Him; *āśraye*—I take shelter.

**I take shelter of He whose eyes are red lotus flowers, who rescued His father from Varuṇa, and who showed to His people His own abode.**

### Text 33

*raṅgada-haimana- saṅga-śanais tana-  
vastra-dhṛta-krama- śastra-hṛta-klama*

*raṅgada*—delightful; *haimana*—of the hemanta season; *saṅga*—by the contact; *śanaiḥ*—gradually; *tana-vastra*-garments; *dhṛta*—held; *krama*—succession; *śastra*—with prayers; *hṛta*—removed; *klama*—fatigue.

**O Gopāla who, as the time gradually turned into the hemanta season, stole the gopīs' garments and was pleased by their prayers,**

*bainhitakaiś cira-laṅghita-śaiśira  
śandada-kandala-nandaka-sandalad-  
aṅkaga-śatpada-taṅkana-sat-pada-  
puṣpa-gaṇa-kṣaṇa duṣparṣa-lakṣaṇa-  
śuṣma-samujjvalad-uṣma-milad-bala-  
laṅghaka-sad-vana-saṅgha-samardhana*

*bainhitakaiḥ*—greatly; *cira*—for a long time; *laṅghita*— passed; *śaiśira*—the winter; *sandala*—auspicious; *kandala*—from the cheeks; *nandaka*—delightful; *sandalat*—blossoming; *aṅkaga*—extending to the lap; *śatpada*—bumble-bees; *taṅkana*—binding; *sat*—transcendental; *pada*—to the feet; *puṣpa-gaṇa-kṣaṇa*—a great garland; *duṣparṣa*—with a slight touch; *lakṣaṇa*—characteristic; *śuṣma*—like the sun; *samujjvalat*—blazing; *uṣma*—with heat; *milat*—meeting; *bala*—strength; *laṅghaka*—from the offensive demons; *sat-vana-saṅgha*—the residents of Vṛndāvan; *samardhana*—protecting and causing to prosper.

**O Gopāla who, as it gradually became winter was decorated with a great garland of delightful blossoming flowers reaching from Your auspicious cheeks to Your waist, touching Your feet, and filled with bumblebees, O Gopāla who with great strength and shining fury protects the people of Vraja,**

*mitra-gaṇelita-citraka-khelita*

*sañcita-sat-taṭa-rañjita-tad-vata*

*mitra*—of friends; *gaṇa*—with the multitude; *ilita*—requested; *citraka*—wonderful; *khelita*—performing pastimes; *sañcita*—collected; *sat*—auspicious; *taṭa*—sides; *rañjita*—delighted; *tat*—that; *vata*—banyan tree.

**O Gopāla who invents many wonderful games at the request of Your friends, O Gopāla who happily plays with them at the foot of the great banyan tree,**

*sundara-dṛk-smita- kundajid iṅgita-*  
*samhita-sac-chala- ramhita-sad-bala-*  
*samhata-pāṭava- jaṁhata-dānava*  
*bhīta-suhṛj-java- pīta-bṛhad-dava*

*sundara*—beautiful; *dṛk*—eyes; *smita*—smiling; *kunda*—the kunda flowers; *jit*—defeating; *iṅgita*—signal; *samhita*—assembled; *sat*—of devotee; *chala*—on the pretense; *ramhita*—quick; *sat-bala*—strength; *samhata*—killed; *pāṭava*—cleverly; *jaṁhata*—fleeing; *dānava*—demon; *bhīta*—frightened; *suhṛj*—friends; *java*—quickly; *pīta*—swallowed; *bṛhat*—the great; *dava*—forest fire.

**O Gopāla whose handsome eyes and smile defeat jasmine flowers, O Gopāla who intelligently killed the demon disguised as Your devotee, O Gopāla who, drinking a great forest fire, protected Your frightened friends,**

*ambudhara-sravad- ambu-bharad-rava*  
*raṅga-nibha-kṣiti- saṅga-ruci-sthiti-*  
*vanya-nirikṣaṇa- dhanyatama-kṣaṇa*  
*lakṣa-sarah-śuci- pakṣa-śarad-ruci-*  
*vistr̥ti-saspr̥ha vismṛta-bhṛd-gr̥ha*  
*sarva-samanvaya- parva-kṛd-anvaya*  
*veṇv-anuvādāna- dhenv-anusādāna*

*ambudhara*—cloud; *sravat*—sprinkling; *ambu*—water; *bharat*—holding; *rava*—thundering sounds; *raṅga*—dancing arena; *nibha*—appearing like; *kṣiti*—earth; *saṅga*—touching; *ruci*—splendor; *sthiti*—place; *vanya*—in the forest; *nirikṣaṇa*—sight; *dhanyatama*—most auspicious; *kṣaṇa*—moment; *lakṣa*—thousands; *sarah*—

with small lakes; *śuci*—glistening; *pakṣa*—part; *śarat*—of autumn; *ruci*—splendor; *vistr̥ti*—expansion; *sa-spr̥ha*—desiring; *vismṛta*—forgotten; *bhṛt-gr̥ha*—homes; *sarva*—all; *samanvaya*—these reasons; *parva*—festival; *kṛt*—performing; *anvaya*—followers; *venu*—flute; *anuvādāna*—playing; *dhenu*—the cows; *anusādāna*—resting.

**O Gopāla whose voice is the thunder of monsoon clouds, O Gopāla who in a wonderful manner glanced at the beautiful forest, which was like a dancing arena, O Gopāla whose desires were aroused by the splendor of autumn, which made the land glisten with thousands of lakes, O Gopāla who forgot Your home, O Gopāla who enjoyed a festival with Your friends, O Gopāla who played a flute as Your cows rested,**

### Text 34

*dhārṣṭyam bata venor yaḥ*  
*karṣati dūrād vimānāni*  
*śīlam tava madhurimṇaḥ*  
*stabhnāty amarīś tataḥ patantīr yaḥ*

*dhārṣṭyam*—boldness; *bata*—O; *venoḥ*—of the flute; *yaḥ-who*; *karṣati*—attracts; *dūrāt*—from a great distance; *vimānāni*—airplanes from the upper planetary systems; *śīlam*—character; *tava*—of Your; *madhurimṇaḥ*—of the heavenly planets; *tataḥ*—from that; *patantīḥ*—falling; *yaḥ*—who.

**O Gopāla, the arrogance of Your flute attracts the demigods on the celestial airplanes from far away, and Your sweetness stuns the demigoddesses and makes them fall from their airplanes.**

### Text 35

*ambikāvanya- yātrayā dhanya*  
*līlayāgaṇya tātakhaṭ-phaṇya-*  
*prākṛd-aganya- kārītāpanya*  
*horikā-raṅga- gopikā-saṅga-*  
*bhāvitāsaṅga khelitābhaṅga-*  
*yoṣid-ātaṅga- kārītāsaṅga-*  
*dhāvabhāk-śāṅkha- cūdakāśāṅkha-*

*dāraṇāt paṅka- nāśanānaṅka*

*ambikā-vanya*—to Ambikāvana; *yātrayā*—by the excursion; *dhanya*—opulent and auspicious; *līlayā*—by pastimes; *aganya*—uncountable; *tāta*—Your father; *khāt*—swallowing; *phanya*—serpent; *prākṛt*—devouring; *aganya*—not to be noticed; *kāritā*—for the state of causing; *paṇya*—glorious; *horika*—of the Holi festival; *raṅga*—celebration; *gopikā*—with the gopīs; *sāṅga*—association; *bhāvita*—in the future; *asaṅga*—separation; *khelitā*—pastimes; *bhaṅga*—disrupting; *yośit*—the gopīs; *ātāṅga*—distressing; *kāritā*—causing; *asaṅga*—separation; *bhāva-bhāk*—fleeing; *śaṅkhacūḍaka*—of Śankhacūḍa; *śaṅkha*—conch-shell jewel; *dāraṇāt*—from taking; *paṅka*—impurity; *nāśana*—removed; *anaṅka*—pure.

**O Gopāla who went on a pilgrimage to Ambikāvana, O auspicious and opulent Gopāla, O Gopāla who enjoys limitless pastimes, O glorious Gopāla who saved Your father from being swallowed by a serpent, O Gopāla who celebrated the Holi festival with the gopīs, although You were destined to be separated from them, O Gopāla, when Śaṅkhacūḍa interrupted Your pastimes, distressed the gopīs, and fled, You took his conch-shaped jewel and destroyed his sins,**

## Text 36

*śrīṇiṇī-vṛnda- cāraṇābunda-*  
*kāraṇānanda bhāvinī-śanda-*  
*gītikā-spanda līlatā-kanda*  
*sarvathāmanda sarvakāskanda-*  
*bhīṣitā-śanda- śaśvad-uddaṇḍa*  
*ceṣṭayāriṣṭa- māraṇākliṣṭa-*  
*kāritāśiṣṭa- varṇanānviṣṭa*

*śrīṇiṇī*—of cows; *vṛnda*—herd; *cāraṇā-ābunda*—herding; *kāraṇā*—cause; *ānanda*—bliss; *bhāvinī*—of the gopīs; *śanda*—granting auspiciousness; *gītikā*—songs; *spanda*—dancing; *līlatā-kanda*—pastimes; *sarvatha-amanda*—the greatest; *sarvaka*—everyone; *askanda*—attacking; *bhīṣitā*—terrified; *śanda*—bull; *śaśvad*—continually; *uddaṇḍa*—terrific; *ceṣṭayā*—with the activities; *ariṣṭa*—of Ariṣṭasura; *māraṇā*—by the killing; *akliṣṭa*—unhurt; *kārita*—the cause; *asiṣṭ*—complete; *varṇana*—description; *anviṣṭa*—desired;

**O Gopāla who was very happy to herd the cows, O Gopāla whose pastimes of music and dancing delighted the beautiful gopīs, O Gopāla who is the**

**greatest in all respects, O Gopāla who killed the fearful bull Ariṣṭa, who was repeatedly attacking everyone, O Gopāla the description of whose glorious pastimes brings great pleasure,**

### Text 37

*kṛtvāriṣṭam riṣṭam*

*mudita-jñātija-vṛti-śriyā muditah*

*vrajanam bhuvi kurvan sa*

*jayati jayakāra-vāra-sampannah*

*kṛtvā*—having performed; *ariṣṭam*—of Ariṣṭasura; *riṣṭam*—the killing; *mudita*—jubilant; *jñātija*—relatives; *vṛti*—the multitude; *śriyā*—with the glory and opulence; *muditah*—delighted; *vrajanam*—travelling; *bhuvi*—on the earth; *kurvan*—performing; *sah*—He; *jayati*—all glories; *jayakāra*—of words of glorification; *vāra*—with the multitudes; *sampannah*—endowed.

**All glories to Gopāla! After killing Ariṣṭa, He became pleased to see His jubilant relatives. He is glorified as He travels the Earth, performing His pastimes.**

### Text 38

*surāri-hati-śaiṁsana-prathita-kaiṁsa-vidhvaiṁsanaḥ*

*sudhī-bhava-hatau vidhir vividha-kīrti-bhāsām nidhīḥ*

*vidhi-prabhṛti-vāñchitam caraṇa-lāñchitam yasya tad*

*vrajasya nija-vaiṁśajah sphuratu nah sa vaiṁsa-priyah*

*surāri*—the demons; *hati*—the killing; *śaiṁsana*—the glorification; *prathita*—related; *kaiṁsa*—of Kaiṁsa; *vidhvaiṁsanaḥ*—the destruction; *sudhī*—for the intelligent devotees; *bhava*—of repeated material existance; *hatau*—in the destruction; *vidhīḥ*—the ordinance; *vividha*—various; *kīrti*—of glories; *bhāsām*—of the splendor; *nidhīḥ*—the treasury; *vidhi*—by Lord Brahmā; *prabhṛti*—headed; *vāñchitam*—aspired; *caraṇa*—lotus feet; *lāñchitam*—marked; *yasya*—of whom; *tat*—therefore; *vrajasya*—of Vrajabhūmi; *nija*—own; *vaiṁśa*—in the family; *jah*—appeared; *sphuratu*—may become manifest; *nah*—before us; *sah*—He; *vaiṁśa*—of the flute (or the relatives); *priyah*—fond.

**May Gopāla, the beloved of the flute, who is famous for killing the demons, who killed Kāmsa, who is the destiny that destroys repeated birth and death for the intelligent, who is an ocean of the splendor of glory, whose footprints in Vraja Lord Brahmā and the other demigods yearn to attain, and who was born in a family of His own devotees, appear before us!**